

The Missionary Intelligencer.

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Address all correspondence to the Foreign Christian Missionary Society, Box 884,
Cincinnati, Ohio.

A NEW SECRETARY.

The Foreign Society congratulates itself and the brotherhood on securing E. W. Allen, of Wichita, Kansas, to serve as one of its secretaries. His services for the Society will begin on the first of September.

Some months later he will establish himself in Kansas City, Mo. From that center he will carry on his work in the western field.

The new secretary is a man of superb physique, a man of ripe culture, a man of marked ability in the pulpit and out of it. His record furnishes ground for believing that he will do great things in his new office. He takes this work at considerable less salary than he was receiving as minister of the church in Wichita.

He believes that Foreign Missions are helping to answer our Lord's prayer for the unity of all believers. He feels that in serving this cause he is dedicating his life anew to the plea



E. W. ALLEN.

of the fathers. The amazing transformations in China, Japan, Korea, India, and in the Mohammedan world appeal to his imagination and to his judgment and call for absolute devotion to the great Commission. He sees in the spread of Christianity the only hope and safeguard for the growth of popular self-government and the redemption of mankind.

The Executive Committee asks the brethren everywhere to pray for the new secretary, to the end that his connection with the Society may contribute largely to the furtherance of the gospel and to the glory of Christ.

FINANCIAL EXHIBIT FOR EIGHT MONTHS.

The receipts of the Foreign Society for the first eight months of the Missionary Year have been as follows:

	1908.	1909.	Gain.
Contributions from Churches.....	3,220	3,191	*29
Contributions from Sunday-schools..	164	178	14
Contributions from C. E. Societies...	904	1,018	114
Individual Contributions	733	717	16
Amounts	\$107,207 53	\$136,748 29	\$29,540 76

Comparing the receipts from different sources shows the following:

	1908.	1909.	Gain.
Churches.	\$81,560 87	\$91,151 80	\$9,590 93
Sunday-schools	1,465 84	1,563 50	97 66
Christian Endeavor	7,136 11	7,432 06	295 95
Individual Offerings	6,485 39	14,939 65	8,454 26
Miscellaneous	1,218 64	2,404 61	1,185 97
Annuities	4,900 50	18,934 67	14,034 17
Bequests	4,440 18	322 00	*4,118 18

Gain in Regular Receipts\$19,624 77

Gain in Annuities 14,034 17

Loss in Bequests 4,118 18

The gain has been over 27 per cent.

*Loss.

NOTE.—There has been a gain from every source except bequests.

There has been a gain every month for the past eight months.

We are sorry to be compelled to announce a loss of 29 contributing churches. This will no doubt be more than overcome soon.

We ask the friends to press forward and keep the gain until the close of the year, September 30th. Send offerings to F. M. RAINS, Secretary, Box 884, Cincinnati, Ohio.

EDITORIAL NOTES.

The receipts of the Foreign Society for the first twenty-two days of June show a gain on the month of over \$13,000. The gain on the year to that date is more than \$42,000.

“The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”

The boys in Damoh Orphanage go without one meal a week and give the proceeds to the cause of missions.

The Christians of India give for the support of the work carried on by themselves and for the work of the Foreign Society in other parts of the world.

Herbert Smith and Miss Hopkins, both of Bethany College, were married at Montgomery, W. Va., on June 23d. They sailed for Africa with Dr. Royal J. Dye on June 26th from New York. These two, strong young missionaries will greatly encourage the workers of Bolenge.



**Dr. M. E. Poland and family, of
Bethany, W. Va.,**

who go to Nantungchow, China. He will build there and conduct the hospital, which is made possible by the gift of C. C. Chapman, of Fullerton, California.

Many of our churches all over the brotherhood should plan to send their ministers to the Centennial Convention at Pittsburg. No better investment for the local work could possibly be made.

Our Brother Chwang, at Nankin, China, has given \$1,100 gold to aid in the purchase of land to enlarge our mission property in that city. A Mr. King, a Chinaman, who is not a Christian, has also given \$600 and expects to give \$1,000 more.

The MISSIONARY INTELLIGENCER in clubs of five or more can be read for twenty-five cents a year. It is believed that nowhere in the world can so much information be secured for so small a sum. Clubs should be gotten up in thousands of churches.

Every Christian family should spend a dollar or two every year for missionary literature. There is no other literature so fascinating and so inspiring. The Lord is doing great things; his people should know what he is doing and how he is doing it.

According to Captain Mahan no war was ever yet won by mere defense,

least of all a war of conquest, which that of Christianity is. The only thing which causes the decadence of the church is the failure of Christians to present Jesus Christ as He is to those who are not Christians.

The medical work in Chu Cheo, China, has doubled in the year. Twice as many come to the clinic each day as in previous years. Dr. Osgood has had to rent larger quarters to accommodate the patients. The Society proposes to build a hospital in Chu Cheo in the near future.

Churches and Sunday-schools should see to it that their offerings are forwarded promptly. Otherwise they may not be forwarded at all. It is fair to presume that hundreds of offerings never reach the treasury for which they were designed. This is an injury to the work and a wrong to the donors.

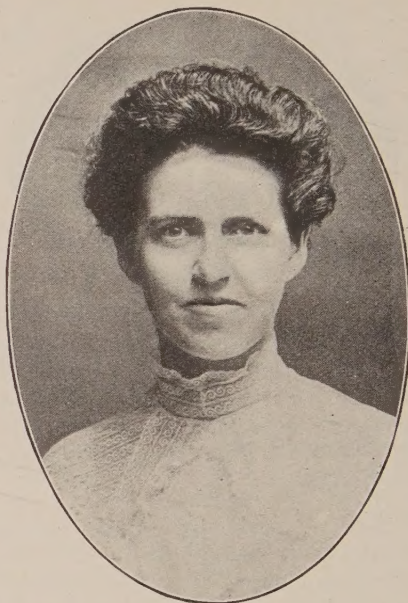
No physician has yet been found for Africa. A well-equipped man is needed. The right man can do a great work in that destitute field. He can have a hundred patients the day he arrives. His support is provided. The church should pray for a man of the Livingstone type or the Dye type.

The results in our orphanage in India in many cases are little less than miraculous. There are failures there as there are here; all the boys do not turn out well. The temptations and obstacles are too great for the boys to overcome. But a large proportion do far better than any one expected at the time of their admission.

Prices are going up all over the world. This is owing, so we are told, to the fact that the gold production of the world has doubled between the years 1896 and 1907. The coinage of the world has doubled in the same



Frank Naotaro Otsuka and Bride,
nee Miss Ai Ito. They were married
April 3, 1909. He teaches in Drake
College, Tokyo, Japan.



Miss Edna V. Eck,
of Charleston, Ill., who sails for Africa
in the fall. Her home church will
support her as their Living-link.

period. The prices of land and food and clothing and building materials are higher than they were a decade ago.

In the death of F. F. Bullard, Lynchburg, Va., the cause of Foreign Missions lost one of its best friends. He was a Life Member of the Foreign Society. He also attended to the offerings in the churches he served with promptness and perfect regularity. His letters to this office always breathed a deep and vital interest in the work.

It is not yet too late to observe Children's Day. If your Sunday-school is not yet in line send on to the Foreign Society for supplies and observe the day in July or August. The missionary books do not close for the

year until September 30th. Get your Sunday-school in line. Give them a part in the great enterprise of foreign missions.

A few days ago the Foreign Society received an annuity gift of \$500 from a friend who had made seven gifts before. His total gifts aggregate \$20,100. He made his first gift September 4, 1897. He also makes direct personal gifts every year. He believes the gospel and does all he can to make others believe it. He does not want his name published.

H. T. Ogden, one of the best men that ever lived, and one of the best friends the Society ever had, has gone to his reward. He lived in Cincinnati for many years and was a life member of the Foreign Society. As those

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who have long borne the heat and burden of the day are called higher, others should take their places, that the work of Christ may not suffer.

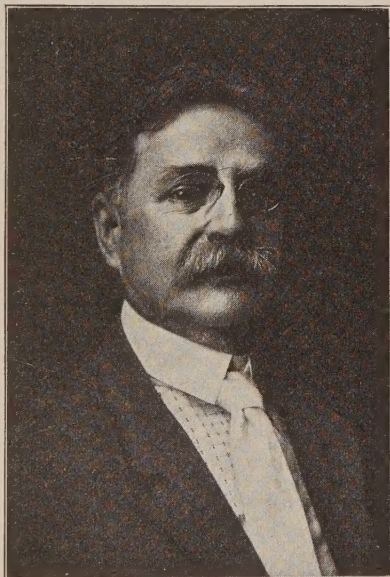
Last week a friend, who will not permit his name to be published, made a direct gift of \$4,000 to the Foreign Society to be used toward building the colleges at Vigan, Philippine Islands, and Bolenge, Africa. This friend has given every year toward the work for more than a quarter of a century. He is not a wealthy man but a good man, who loves the gospel and wants to see it spread abroad in the earth.

The Foreign Society has issued a neat sixteen page booklet to be used by our Endeavorers, Sunday, July 25th. The subject at that time is "Heroes of Missions in China." This pamphlet takes up China as a Mission Field, Heathen Religions, Christianity, Our Own Work and Workers, Life of Evangelist Shi, and Hospital Work at Chu Cheo. This pamphlet is sent free to all who request the same. It is urged, however, that each society take an offering for the establishment of "Endeavor Hospital" at Chu Cheo, China.

Praise has come from every quarter concerning the Children's Day exercise, "The Centennial Call," by P. H. Duncan. It has greatly pleased the people. Brother Duncan has out-classed even his own good work of the past in this. Many schools used with rare success the supplementary exercise, "Overthrowing Idolatry." Where this was used a huge idol was constructed on the platform, and after an interesting Scripture exercise in regard to idols the image was pulled down and wrecked by the children. The impression thus created will never be forgotten.

A Good Man Gone.

Our brotherhood sustained a great loss in the death of J. H. Hardin, Kansas City, Mo. He was a good man, full of faith and the Holy Spirit. He leaves us all the heritage of a busy and useful life. He was a strong preacher of Jesus Christ;



J. H. Hardin.

clear, tender, Scriptural. He was especially active in missionary work. He served the American Christian Missionary Society as its Corresponding Secretary with honor and credit. He gave many years to the State Sunday-school work in Missouri. He also gave some years to educational work, and was president of Christian University, Canton, Mo., and Eureka College, Eureka, Ill. He had a vital interest in all that concerns the welfare of our brotherhood. He will be missed from the councils of the brethren.

So many Sunday-schools have gone far beyond their apportionment. This

is heartening. Our Bible school host does not say, "How little can I give and not lose my respect?" but, "How much can I do for this great work?" The apportionment is not an arbitrary standard, but an incentive and an encouragement. Very few schools have asked to have their apportionment lowered. Where such a request has been made it has been because of some special unfortunate circumstance. In many instances superintendents have written asking that the apportionment be raised.



Gertrude Aileen Ritchey,

of Eugene, Oregon. She is the youngest shareholder in the Congo steamer "Oregon" for which our Oregon brethren are raising the funds. Her father, Geo. C. Ritchey, has had charge of raising the money. There is now in pledges and cash \$11,000. \$15,000 will be required. Gertrude's sister Neva also has a \$10 share.

The churches in Chicago gave Dr. Dye a farewell reception on the 20th of May. Professor Starr was present and spoke in glowing terms of Dr. Dye and Bolenge. Professor Starr is

not much in favor of missions in general. He thinks the barbarian about as well off as the average civilized white man. He challenged those present to do as much for their Lord as the black fellows in Bolenge do in giving their tenth. He added his subscription for the work to the special fund raised that night. Over \$1,000 was raised for the work represented by Dr. Dye. This is over and above what those churches do regularly.

As the INTELLIGENCER goes to press we are greatly encouraged over the Children's Day returns. It looks as though the gain in receipts over last year from this source would equal the gain from the churches. More Sunday-schools are sending in offerings than ever before, and the offerings from schools are greater. So many words of cheer and enthusiasm come from the schools along with the offerings that we are encouraged to believe that the missionary tide is rising in the Sunday-schools everywhere. It will cheer the workers on the field to know that they can depend on the new generation of young people to stand by the work in gifts and prayer.

Alexander Campbell regarded it as a fixed fact that the church of Christ is, in her nature, spirit, and position, necessarily and essentially a missionary institution. He held that until the whole world has heard the glad tidings of great joy the missionary cause will be in season, nay, not merely in season, but the paramount and transcendent work, duty, privilege, and honor of Christ's own church. He maintained that the missionary cause is as ancient, as venerable, and as divine as the Bible itself. It antedates the Bible by thousands of years. It was organized in heaven before the foundation of the world. Its first mis-

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sionary was the Messenger of the Covenant.

Dr. Royal J. Dye has returned to Africa. Thousands will be interested in this announcement. He leaves his family at Eureka, Ill. He left there Friday morning, June 21st, to reach New York City the evening of the 22d. He sailed on the steamship "Arabic" on the 24th, and will reach Liverpool July 3d. He will spend ten days in England. He will visit Brussels for a conference with the Secretary of State of Belgium concerning Congo matters. July 15th he sails for Bolenge, and will reach Matadi, at the mouth of the Congo, August 3d, and will reach Bolenge about August 21st. Herbert Smith and wife, of Montgomery, W. Va., new missionaries, return with him. Both were students at Bethany College.



Mr. and Mrs. R. S. Wilson, of Sulphur, Ky.,

Who will go to Africa in the fall as missionaries of the Foreign Society

In a note from H. O. Breeden, he says: "Brother Perkins has doubtless

advised you of the accession to the Living-link contingent of the church at Fresno, Cal. We took the matter up one Sunday morning when the meeting was at full tide, and without preparation or even previous announcement, and in fifteen minutes the church subscribed more than enough to constitute it a Living-link in both the Foreign and Home Societies. It was easy and such a joy to do this for the Master. It is my purpose to make all the churches for which I hold meetings Living-links, if they are not such already. Next year, perhaps, beginning with the Centennial, the Breedens hope to have their own Living-link in the Foreign Society."

Our National Bible School Association should have the loyal support of our brotherhood. Marion Stevenson, the new and able National Superintendent, is putting his whole energy and soul into this work. On the organization of the association at New Orleans the Missionary Societies promised to support the work for a brief time until it could be made self-supporting. This was to be for a short period only. Mr. Stevenson appeals for the setting aside of one of the regular Sunday-school offerings during either July or August for this work. If a large number of our schools would do this, the proper support of the work would be guaranteed. Nor would this be at all burdensome to the Sunday-schools. This is a great and important work. Our Sunday-school hosts should stand back of it. The Missionary Societies have made the starting of the work possible, but their funds are given for other purposes, and they can not be expected to continue long to support the work. Let every Sunday-school get in line and bear its part in this good work. All offerings should be sent to Marion Stevenson, 393 Euclid Avenue, Room 20, St. Louis, Mo.

ITEMS OF INTEREST.

The Hindus and Mohammedans are building orphanages in India. They wish to keep their young people away from Christian influences. The action of the missionaries has provoked them to go and do likewise.

The Panama Canal will cost, so it is estimated, \$300,000,000. It will not be finished before the year 1915. Looked at from any point of view the Panama Canal is a small work compared with the work of evangelizing the world.

In ten years the Southern Baptist Society has made gains as follows: In missionaries, from 82 to 231; in baptisms, from 845 to 2,905; in income, from \$109,267 to \$460,790; in the average for each member, from 7 cents to 22 cents.

At the Mela or great festival in Chattisgaarh, India, there were a thousand Christians present. The Hindus and Mohammedans were astounded at their number and at their appearance. Next year it is confidently expected that there will be 1,500 present.

Dr. William Ashmore, the great Baptist missionary, and Bishop Thoburn, of the Methodist Episcopal Church, have given over half a century each to mission service. Dr. Ashmore devoted his life to China; Bishop Thoburn, to India. Both served faithfully and lived to see great results.

China is asking that the Protestant mission boards of the world send out 3,200 men and 1,600 women in the next ten years to serve as evangelists.

Special emphasis is being placed on evangelism at the present time. Leaders and organizers are needed. Men are needed for this purpose who are themselves evangelists. It is believed that with proper leadership there can be 150,000 Chinese evangelists at work within a few years.

The foreign missionary has found a real champion at last. For at least a half century, "practical men" have ignored his work as the advance agent of civilization and commerce, and left it to the church people alone to sing his praises. But the systematic reports forwarded by consular officers to the Department of State make it plain that in all the lands of the Orient it is the missionary who has been the forerunner of trade. The moment the United States began to seek an Eastern market for manufactures, it discovered what the other great trade nations found out long ago—that the only place where a demand for American goods could be developed was in the place where an American missionary had been. He had taught the people something of Western customs, conveniences, and luxuries, and they were prepared to examine the wares of the commercial traveler. There can be no question that the medical branch of missions in particular has done more toward reconciling the Chinese to foreign association than any other agency; while the teaching of the missionaries and their introduction of Western learning and articles of manufacture have opened the way for a trade which the United States may one day develop into considerable importance.—Washington Post.

EDITORIAL.

VICTORY IN SIGHT.

The friends of Foreign Missions cheer our hearts on the way. They are standing loyally by the work. The churches and Sunday-schools and Endeavor Societies and individual givers sustain an unbroken column. A real Centennial spirit is filling the hearts of thousands of our people, and this spirit grows as the great celebration draws nigh.

The total receipts to June 15th amounted to \$155,225, a gain of \$34,390. This is the largest gain for the corresponding eight and one-half months in the history of the Foreign Society. The churches as churches are doing nobly. They show a gain in their gifts of \$12,550, and we are much gratified to report twenty-six new Living-link churches. They never before took such pride in their apportionment. Above fifty churches have doubled their apportionment or more. The Sunday-schools are making the best record in their long and splendid history. More are giving and their offerings reach larger amounts. And personal friends have increased their contributions \$9,817, and the growth continues without abatement. The annuity gifts have gone up to nearly \$20,000, or about three times the amount for the same time last year, and the end is not yet. The noble Endeavor Societies stand loyally by their regular work at Damoh, India, with steadfast fidelity, and besides, they are taking on some extra work.

Altogether, the prospects are bright. The time for the books to close now draws near. September 30th will soon be here. What we do must be done quickly. There is not a day to be lost. Let no missionary church fail this great Centennial year.

The work on the mission field is the most cheering in all our history. Reports of conversions are numerous. Great changes are being wrought. The whole world is emerging from its long night of pagan darkness to a bright new day of faith and hope. Our own brethren, the missionaries, are doing a noble part in the world's transformation.

A great victory is in sight. The gains should be greater this year than in any former year. We believe they will be. Every loyal man in line! Let the offerings come thick and fast. Now is the time to keep up the battle of dollars. Every man with his face to the enemy!

THE CENTENNIAL AND THE SOCIETY.

In this Centennial year the receipts of the Foreign Society should be much larger than in any previous year. There is a steady increase in numbers and in resources from year to year. In many churches the membership has been doubled in the past twelve months. This of itself should lead to a marked increase in the income of the Society. The enthusiasm generated by the Centennial should tell mightily on the offerings for the extension of the kingdom. Our thanksgivings to God for all his goodness should take the form of thank-offerings.

It should be borne in mind that there can not be a great Centennial celebration in Pittsburg without a great record for the year. Fifty thousand people may assemble; the convention halls may be crowded with people eager to hear and ready to applaud; but in the absence of satisfactory reports there will be something lacking in our rejoicing. There will be a note of triumph missing if apologies have to be made for not raising the amounts that we started out a year ago to raise.

At the Convention in New Orleans last October, it was voted to undertake to raise \$400,000 for Foreign Missions this year. It was felt on all sides that this was a modest sum for us to raise for the greatest work in the world. It was believed that this amount could be raised and that it would be raised. It will be a great thing for us if we do this. Thus far in the year there have been very encouraging gains. The gains should continue and increase until the books close on the last day of September.

The religious world around us will judge us by our missionary offerings and not by our zeal for sound teaching or for the proper observance of the ordinances of divine appointment. It is easy to contend for primitive Christianity, but to give as the Lord has prospered us is quite another matter. Other religious peoples are increasing their missionary contributions and strengthening the force on the field. They do this in spite of hard times. In this year of all years, when we are before the public as never before, we must do better than we have ever done. Our self-respect no less than our loyalty to Christ requires this.

Those who have done nothing so far should determine to do something worth while before the year closes. Those who have done well should resolve to do better still. We must make this by far the best year in our history. We can raise the \$400,000 suggested with perfect ease, if we will.

CHILD WIDOWHOOD IN INDIA.



The little girl in the foreground of the picture is a Hindu widow. In India a girl may be betrothed almost as soon as she is born. If the child to whom she is betrothed should die, she must bear the blame of his death forever. His death is attributed to some crime committed by her in a previous state of existence. A widow must never wear a bright dress or a jewel; she must eat only once a day, and fast twice a month. She must never join the family at feasts or jubilees. She is the drudge of the family, and may be put to any use her mother-in-law may desire. Unlike other people, she has no right to be bright and happy. Her wealth of glossy hair is shaved off by the village barber, that all who see her may know that she is an accursed thing. In India there are 23,000,000 widows; many of these are mere children and girls; many of them never knew what it was to be a wife. In no respect is

the contrast between Hinduism and Christianity more marked than in their treatment of widows. James tells us that "pure religion and undefiled before God and the Father, is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." Moses told the people of God that they should not afflict any widow or fatherless child;" they should not "take the widow's raiment to pledge;" they were "not to pervert judgment of the widow;" the gleanings of the field were to be for the stranger, the fatherless, and the widow.

THE HOME FOR CHILDREN OF MISSIONARIES.

We are gratified to be able to announce that through the enterprise of Hiram College, the Foreign Society will be able to open its new home for the children of missionaries at the beginning of the fall session. F. W.



The Wharton Memorial Home, for the
Children of Missionaries, at
Hiram, Ohio.

Norton has led the forces in this splendid achievement. It is a pleasure to publish a picture of the home herewith. It is a charming place; convenient to the college; comfortable, and large enough for the present need. As soon as more room is needed, a larger building will be provided. It is in every way suited to the purpose for which it has been provided. This needed institution is dedicated to the memory of G. L. Wharton, who gave his life to India, and it will be known as "The Wharton Memorial Home."

Here the children of our missionaries will have a real home indeed. With every possible care and protection for their children, the missionaries will be free from all anxiety and care as to their well-being and training and Christian culture. A suitable matron will have charge. The announcement of this arrangement will bring cheer and comfort to the hearts of our foreign workers, with whom the problem of the education of their children is so overwhelming. The children will enjoy free tuition in Hiram College. The college authorities have been wise and generous in making ample provision. The home and tuition for the children have been arranged for without cost to the Foreign Society. On behalf of the missionary force, we tender most grateful thanks.

Friday, October 1st, the home will probably be formally opened. We hope to be able to make fuller and more definite announcements in the near future.

MEN AND MISSIONS.

Now that the men in the churches have espoused the missionary cause, a new day has dawned upon the world. The enlistment of the men in the churches in the support of missions is one of the most significant facts in the "grand and awful time in which we are living." Men are reading missionary books; they are holding missionary conferences lasting for days; they are visiting the fields at their own churches, that they may see and know what is being done and be able to speak on the subject with the authority that expert knowledge gives. As a result they are giving of their substance to its support and are praying for it as never before, and are urging others to do the same.

Thus John Wanamaker, the greatest merchant living, made a tour of the world and visited the mission stations. He looked into the work as carefully as he would look into a mercantile establishment that he contemplated buying. He interviewed missionaries, business agents, consuls, ambassadors, and leading men of the country, both Christian and non-Christian. He came home a missionary enthusiast. He wrote his check for \$100,000 for the work, and called upon business men everywhere to investigate as he had done and to assist. His one regret was that he had not gone abroad earlier in life, that he might help more effectively and for a longer period.

A newspaper syndicate sent Mr. Ellis, a trained correspondent, to look into the work and to report what he saw. The men who engaged him wanted an accurate report of the facts. Mr. Ellis did what he was employed to do. He scrutinized the work; he hunted down every evil story he could hear; he brought home an inspiring report. He did not find things as he anticipated; he found a work far greater than he had dreamed of finding. Since his return his principal business has been that of going from place to place to urge the churches to cease playing at missions and to engage in the work on a worthy scale.

Men are meeting in conferences to consider the work and their relation to it. As they learn about it they realize that they have not done and are not doing their full duty. They feel that they must do more. It was at a meeting of Presbyterian men that it was determined to ask an average of five dollars from the members of that communion. They had been giving an average offering of one dollar, and they admitted that that was wholly inadequate and wholly unworthy of a great and prosperous people for the greatest work in the world. In a few years the Presbyterians will be giving six millions a year for Foreign Missions.

Thus far the work of missions has been left largely to women and children. Many men gave because their ministers asked them and to

please them. Very many gave under protest and with the feeling that their money was being wasted. They did not think the subject of sufficient importance to examine it; they did not think it would bear examination. On this account they did not read missionary literature or care to hear missionary addresses; they did not deem them worth while.

That attitude is now giving place to an intelligent and sympathetic interest in the subject. As these same men come to realize the magnitude and moral grandeur of the missionary enterprise, they are filled with wonder and admiration and an earnest desire to assist to the extent of their ability. When men like Presidents Harrison and McKinley and Taft, and W. J. Bryan, and Lords Lawrence and Northbrook and Sir William Muir, after informing themselves, testify as to the great value of this work and summon the men in the churches to support it, it is not easy for honest men to sneer or to doubt. When consular agents and military and political men, who, upon entering the fields were either indifferent or hostile to the missionary propaganda, speak in glowing terms of the nature and extent of the work done in the chapels, schools, hospitals, orphanages, and asylums, there is no room for anything but the heartiest sympathy and the most active support. When the men in the churches take up this cause in earnest, we may confidently look for such results as we have never seen. For the men make the money and hold the purse. The women and children have their pin-money; the men have the bank accounts. The women and children have done marvelously well with the slender resources in their hands; but the world can not be evangelized with pin-money. Men can give and must give to missions as they give to education and benevolence at home.

The fact that men are interested in missions will lead many of the ablest young men in the churches to volunteer. Until now there have been far more women to volunteer than men. Most young men have preferred to enter pursuits that promised larger monetary returns. The sentiment prevailing among the men of their acquaintance influenced them in their choice of a calling. As the men in the churches come to understand and to appreciate this cause as they should, they will influence young men of ability and culture to devote their lives to what has been called the most influential and enduring work that is being done in this day of great enterprises. When that day comes and men do this, hundreds and thousands of young men will say, "Here we are; send us."

The great temperance victories of our day are very largely due to the enlistment of the men. The women organized the Women's Christian Temperance Union and created an atmosphere. They took part in the Temperance Crusade and visited the saloons and prayed in or before them. The children were organized into Bands of Hope. But it was when the

men who had votes and money took part in the fight that the saloons disappeared and the brewers and distillers began to exceedingly fear and quake because they saw their craft was in danger. The same results will appear when the masculine element in the churches will combine to send the gospel to all the ends of the earth.

The fact that Christ called men and not women to be his apostles is receiving considerable emphasis. Women followed him and ministered to him of their substance. They were last at the cross and earliest at the grave. The children took part in his triumphal entry into Jerusalem. They sang hosanna to the Son of David. The women had their place and their duties in the early church. They did their part as evangelists, as teachers, as helpers, as martyrs, and to them in no small measure was the success of that time due. But men bore the brunt of the battle. They were in the lead. That was so ordained by the Spirit of God. It should be so now. It must be so if the eternal purpose is to be realized.

Men need to engage in this work for their own sake no less than for the world's sake. They need it to bring them into closer touch with their Lord and to tighten their grasp upon the truth of the gospel. They need it to save them from selfishness and sordidness, from parochialism and provincialism, and to enable them to live complete lives. They need the inspiration of a great cause to greatness their own souls. The work of missions is the most unselfish work in the world; it is the one work whose reward we can only expect at the resurrection of the just.

The men in the church can and should have a part in the evangelization of the world. They can know about it, no matter how busy they may be. Literature is abundant and attractive and cheap. It is prepared so that the busiest man can read it and keep informed. In helping to bless and save the world they will bless and save their own souls, and please and honor Him who loved them and gave Himself up on the cross for their redemption.

P. C. MacFarlane and R. A. Long are endeavoring to organize the men in our churches for Christ's service. Already a good beginning has been made. What has been done is a prophecy of much greater things in the future. Wide-awake men in the pulpits will do what they can to assist these brethren in their efforts to swing the men into line and to secure results commensurate with their ability. An army of half a million men can easily more than double the offerings for the Lord's work made in any previous year.

CONTRIBUTED ARTICLES.

CENTENNIAL PRAYER.

W. R. WARREN,

The readers of the missionary magazines are the praying band of the church. To you with all confidence this call to prayer is addressed.

You have been praying for the Centennial: that it may accomplish a great purpose of God in the deepening of faith, the broadening of love, and the strengthening of hope.

You have been praying that there might be a great increase of missionaries and a corresponding doubling of offerings for their support.

Will you not become bolder, and teach others so to pray? Make these chief things the burden of your prayer-meetings and your public worship as well as the inner chamber.

And let everybody pray thus for the union of God's people and the evangelization of God's world, not once or twice, but constantly, until Christ's own prayer is answered.

Definitely and humbly let us ask that our great gathering in Pittsburg may mark a mighty advance toward the peace of the whole church and the salvation of the whole world. May we not only give ourselves to these supreme ends, but to nothing else!

THE CITY OF JUBBULPORE, INDIA.

MISS JOSEPHA FRANKLIN.

"For here we have no continuing city but we seek one to come." Perhaps no verse in the Bible occurs to the missionary oftener than this one. From the time he consecrates himself to the foreign field until he reaches "the city to come" his life is a constant change of scenes, surroundings, and circumstances. It does not matter where I chance to be—on a farm, in a city; in a home, in a hotel, in an Indian hut; in a phaeton, in an automobile, on the train, on an ocean liner; on the Mississippi, on the Rhine, or on the Ganges; on the Adirondacks, on the Alps, or on the Himalayas; it matters not whether I breathe the icy atmosphere of my native State in its coldest weather, drive out in the balmy air of an Italian spring, or stifle for breath under an Indian pankha; it does not matter whether I see an excited Presidential campaign crowd in America, a crowd of enthusiastic sightseers in Europe, or a half-mad crowd of pilgrims in India; it matters not whether I see the warm-hearted Christians in our own missionary rallies, the cold formalists in European

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cathedrals, or the idol-worshippers in India—all, every phase of such scenes have become so familiar to me that, like the preacher of old, I sometimes feel like crying out, "There is nothing new under the sun." Yet I never visited a place without desiring to know more about it, never saw a group of people without wishing to know more about them. The travel, sight-seeing, and changes are only incidental and not real features of the missionary's life. The real life is hard work at a high pressure for many months at a stretch, often in lonely places without the congenial companionship of fellow-countrymen. The incidental features of travel, change, and sight-seeing serve to preserve the equilibrium of this life and keep him a natural, normal human being. Without this he would become narrow, eccentric, *queered*, or fanatic.

Less than six months ago I wrote an article describing my new work in Harda and my first impressions of the place. Since then, owing to my sister's furlough falling due, I have been transferred here to take up her work. No one is to go to Harda in my place. Mr. Cunningham will simply have to attempt to do it in addition to, or rather at a sacrifice of his own work, for he already has more work than he can do himself. This is the sad feature of missionary work. A large and important work must often be sacrificed in one field simply because another field equally large and important has fewer workers and must draw them from the first field. Three trained missionary teachers with a knowledge of the vernacular and otherwise mentally and spiritually qualified are absolutely needed in our stations to-day.

I could not have a more desirable place to live, at least on the plains of India, than in my new station of Jubbulpore. It is a city of over 90,000 inhabitants, 616 miles by rail from Bombay and 784 miles from Calcutta. It is situated 23° 10' N., but owing to its elevation of 1,306 feet, its climate is comparatively cool. It has broad, regular, shaded, macadamized streets, but no sidewalks. It is lighted by old-fashioned kerosene lamps on posts, and is supplied with water by waterworks from a reservoir on a stream seven miles out. The water is conveyed into the city in pipes by gravitation. There are no pipes, however, for carrying away waste water and slops. Every bungalow has a small bathroom off each bedroom. Bathing is done in galvanized iron tubs. Hot water must be brought from the kitchen. The waste-water is emptied out on a stone floor in the bathroom, where it runs out through a hole and flows away in an open ditch. Commodes are kept clean by the cheap labor of the sweeper people, one at least of whom is employed in every bungalow.

The city consists of the cantonment, the civil station, and the native town. The garrison consists of one battalion of British and one of native infantry, a squadron of native cavalry, and two field batteries. The civil

officials are a commissioner, a divisional judge, a conservator of the forests, a superintendent and an irrigation engineer, the superintendent of telegraphs for the Central Provinces, and an inspector of schools. The civil officials are usually English. The town, aside from the cantonment, has about 2,000 Europeans and Eurasians.

The native houses and shops are mostly the ordinary low, mud building common all over India. The native population consists of about 64,000 Hindus, 21,000 Mohammedans, and 1,000 Christians. The town is commercially and industrially important. It has spinning and weaving mills, pottery works, an ice factory, oil and flour works, the works of the great Indian Peninsular Railway, four hydraulic presses for san-hemp, and six printing presses. There are also many kinds of native handicrafts, such as brass-making, stone-cutting, and the manufacture of marbles, images, buttons, etc., from agate found in these sections.

The public institutions are a Government Arts College, the Government Normal School, the Lady Elgin Hospital for Women, a general hospital, three jails, a reformatory, and two lunatic asylums. Besides these, the Church Missionary Society, the Wesleyan Missionary Society, the Christian Mission, and the Catholics all have churches, college and school buildings, orphanages, or other buildings for missionary or other kinds of religious work.

Jubbulpore is a regulation sight-seeing place for winter tourists over India, not only because it is easily approached, but because of the famous *Marble Rocks* on the gorge cut by the Narboda River. These are thirteen miles east of Jubbulpore, but easily accessible. The river winds in a deep, narrow stream through rocks of magnesium limestone one hundred feet high. These rocks have pink, white, and gray shades, but black and white predominate. The god Indra (Jupiter) is said to have cut this gorge in pity for the suffering waters of the pent-up stream. One rock has a mark called the "footprint of Indra's elephant," which is peculiarly sacred. Near the rocks is a hill upon which is an ancient temple surrounded by a more ancient wall. The wall is divided into many panels, in each of which are mutilated idols. These are supposed to have been mutilated by the Mohammedans and later rescued. The falls of the Narboda, about a mile distant, are well worth the walk necessary to see them. Visitors usually visit the temple and falls in the day time, have rest and food in the Travelers' Rest House near, and then row through the gorge by moonlight. The Marble Rocks by moonlight give the newcomer a sensation of being in an enchanted land of inexpressible weirdness and beauty. The effect is increased by the sight of the native boatmen with their strange calls and their stories of the gods and the sacred stream. The village of Bheroghat, near the Rocks, is sacred as the junction of the

Narboda with another stream. Every year, in November, a large religious fair takes place here. On the principal day of the fair over 40,000 people immerse themselves in the Narboda to get rid of their sins. To these have we come to point to them the Rock of Ages and the River of Life; to teach them of an immersion in Christ by which through the power of the Spirit they may arise to walk in newness of life.

REFORMS IN CHINA.—II.

JAMES WARE.

THE NATIVE PRESS.

One of the most remarkable signs of progress in China is the rise of the native press. Until recent years the only newspaper published in that land was the Peking Gazette. This was the imperial bulletin containing edicts, proclamations, and the Court circular, and was issued to inform the people how the parental Government was caring for their welfare. It is doubtful, however, if its contents were ever understood by any one outside of its compilers.

Now there are over two hundred native newspapers published in China, many of them ably edited by men who have been educated in the mission schools or abroad. Most of these papers are progressive, and some of them are recognized as organs of the Government. They are as a rule vigorous and outspoken, and are constantly publishing articles which five years ago would have been condemned as revolutionary. The telegrams are translated, together with every article of political and commercial value from the home papers. All the revelations of an American Presidential election are served up with other spicy scandals, as well as news concerning the rivalry of Western nations for the first place in the management of the universe. Government officials and foreigners come in for their full share of criticism, which is illustrated with wonderful but efficient cartoons. A recent drawing which was intended as a warning against Japan was an open fan, each fold of which represented a province of the empire, with a road along which were streaming Chinese students *en route* to the handle, labeled Tokio. Another striking cartoon was a tree laden with fruit bearing the names of China's principal sources of revenue. The Government was represented as a gardener who was picking the fruit and handing it to a European, who was labeled "foreign nations."

This native press is proving a powerful factor in the formation of a public opinion which China has never before known, and which will forever prevent her from falling back into the ruts of the past. But in this critical period of her history, when she is parting company with the old ideals, and especially while the country is seething with revolutionary

societies, much wisdom will be needed in steering the press through the dangers that already loom ahead. So we can readily sympathize with the Government in the new press laws which were formulated last year in reply to a petition presented by the combined press agencies asking for liberty of action. They memorialized for lower postal and telegraph rates, to be treated on an equality with official organs, for freedom to report and comment upon official proceedings, and for right of trial before suppression. The answer came from Peking, January 23, 1908. It contained a code of press laws consisting of forty-two articles. Chief among them were the following: The names and addresses connected with a newspaper office must be registered with the Board of Civil Affairs at Peking; a copy of every issue must be sent to the Board and to the Provincial Governor; a sum of from \$150 to \$300 must be deposited with the Board to pay prospective fines; any mis-statements must be corrected in the next issue; fine and temporary suspension to be the penalty for divulging State secrets; fine and confiscation to be the penalty for slandering the imperial family, or for publishing articles that are calculated to lead to international enmity. Revolutionary papers published in foreign countries are to be confiscated by the postal authorities. At first these regulations were rigidly enforced, and one editor was sentenced to a long term of imprisonment, while another was executed for quoting from revolutionary journals. But there is now an increasing reluctance to enforce these laws, as the Government is beginning to realize the vast power contained in the press and is evidently anxious to enlist its sympathies.

THE NATIVE PRESS AND CHRISTIANITY.

The clumsy method of printing from wooden blocks disappeared with the advent of Christianity. Mr. Dyer, one of the early British missionaries to the Straits Settlements, invented a movable wooden type with which some of the first editions of the Scriptures as well as other Christian literature were printed. But it was left for Mr. Gamble, of the Presbyterian Mission Press, Shanghai, to invent the metal type, which has displaced all other methods of Chinese printing. The mission presses of China have been pioneers in introducing modern printing to this nation, and have become the parents of numbers of native printing presses, including the Commercial Press, of Shanghai, which is the largest establishment of its kind in the East, employing hundreds of workmen, and being owned and managed by Christians. In like manner the Christian magazines prepared the way for the introduction of the Chinese newspapers, with whom they are now running as sympathetic contemporaries.

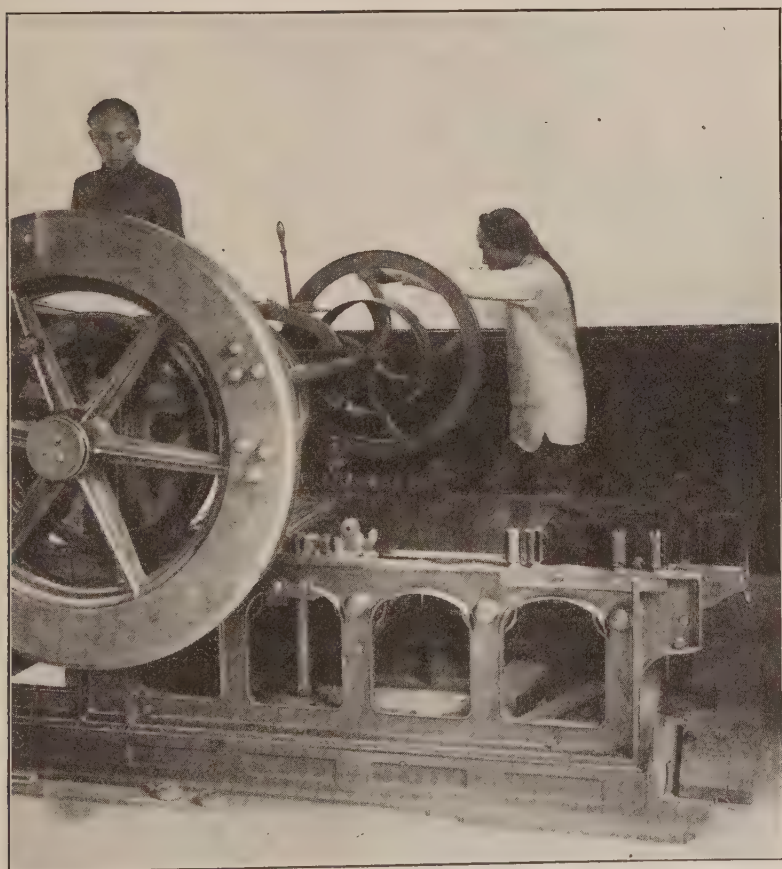
During the Centennial Conference in Shanghai, the question of a Christian "daily" was discussed. Communications were received from bodies

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of native Christians asking that such a paper be issued, "in order to reach the heathen and extend the knowledge of Christ." The subject is still under consideration by the editors and publishers of all Christian papers in China to whom the Conference referred the matter. Dailies will doubtless be established by the native Christians themselves as the church advances and becomes more united, and these will prove a potent factor in the progress of the nation. Indeed, we may confidently expect the Christian press to do for China what it has done for our own Western lands.

Shanghai.

FOREIGN MISSIONS AND THE PRINTING PRESS.



This is a picture of our printing press room in the mission at Nankin, China. The typesetting and presswork are done by the young men in the Union Christian College, of which our missionary, F. C. Meigs, is president.

THE PASTOR THE PIVOTAL MAN.

BENJ. SMITH.

Our missionary enterprise is composed of various inter-related parts, each part with its peculiar kind of work to perform. Together we form a great organism exerting a powerful influence upon the world. Somewhere amid its various constituents will be found the pivotal man. That we may recognize his position and importance, let us compare this missionary organization to a mechanism. And for convenience we will liken it to a watch with its numerous connected parts. The most conspicuous parts of the watch, aside from the case, are the dial and hands. Supposing the dial to represent the face of the earth, the hands may be representative of the missionaries who are laboring among the different peoples of the globe. Back of the dial and back of the hands will be found a very important piece of machinery called the mainspring. This is the power which moves the different parts of our mechanism to accomplish the purpose for which it was designed. This may well represent the officers of our organism, our beloved president and his faithful co-laborers, who direct and move to the fulfillment of the great purpose and command of our Master. Surrounding the mainspring and closely connected with it are numerous wheels, and plates of solid metal, studded with jewels of glass, sapphires, rubies, and sometimes diamonds. These are representative of the great body of Christians who support the missionaries upon the field. The jewels are the great contributors, not always in amount but in proportion to their means. Now, take the watch apart, examine it closely with a microscope, and you will discover a very small piece of steel seemingly tacked on as an after-thought to the staff of the wheels. These are the pivots and represent the pivotal man in our organization. Thus, according to our analogy, we ministers are small and inconspicuous. But nevertheless the position occupied is of vast importance. These small pieces of steel which we observe in our watch are the points of contact between the various parts of the intricate machine. The pastors are the points of contact between the different parts of the missionary organization. Break the point of contact, or for any reason mar its efficiency, and the success of the enterprise is doomed.

By carrying the analogy one step further, we may indicate the *value* of the pivotal man, with no intention, however, of depreciating the value of any other workers in the organization. Break the hands from the watch, take it to the jeweler's, and it will cost seventy-five cents to have them replaced. Break the mainspring and it is one dollar. Break a jewel and it is one dollar and fifty cents. Break a pivot and in most places it is two dollars and fifty cents, or three dollars. Why this extra

value? Not because of the intrinsic value of the material used, but because of its vital position. Destroy the power of the pastors and the missionary interests are seriously crippled, if not ruined. Let them be broken or wear away and the hands upon the field, howsoever brilliant, will pause in their onward course. Upon the pastors depends the success or failure of our Centennial missionary aims.

Zionsville, Ind.

THE SAME CONSECRATION FOR BOTH.

C. M. SHARPE.

"As his share is that goeth down to battle, so shall his share be that tarrieth by the stuff: they shall share alike." Such was royal-hearted David's reply to those "men of Belial" who would have denied to their less fortunate brethren their portion in the fruits of victory. It was a righteous decision and is an everlasting ordinance for the Israel of God, since it is based in a New Testament principle declared beforehand. "If there be first a willing mind, it is accepted according to that which a man hath and not according to that which he hath not." *Equal devotion commands equal reward, and where equal reward is expected there must be equal consecration.*

Our analogy is this. The foreign missionary goes down to the battle: the church at home stays by the stuff. The fundamental truth which lies at the base of the whole theme is this: There is but one standard of Christian character, and that is complete devotion to the will of God expressed in Jesus Christ. This surrender must be made wherever we are if we expect the Christian's reward. If we keep back part of the price, we are not Christians in the fullest sense, be it at the battle's front or be it by the stuff in the camp. It is possible to be as good a Christian by the side of the munition wagon as upon the firing line, but it is by no means easier. Both branches of the service are necessary. The "far-flung battle line" could not be without the base of supplies. Stewardship is no whit less important than valor. Thus consecration to the will of God must diffuse itself over the whole range of the activities necessary to the grand result. Blessed be every means and instrument that helps to bring health and happiness to all the sons and daughters of men by making them to know the good God and Father of our Lord and Savior Jesus Christ. All human endeavor is social in its nature. We must depend upon one another, and what we do in co-operation we *do*, nevertheless. What we fail to do by failing to co-operate, for that we can not escape responsibility. Said William Carey to his associates, "I will go down into the mine, but you must hold the rope." The man who holds the rope by which another descends into a great abyss must certainly be as consecrated in his part of the work as the one going down. If he is not, the

descent may be too swift for comfortable landing. Nay, men will not go down except as they have confidence in those who hold the rope.

They who stay by the stuff have need of watchfulness and prayer. They are exposed to a peril peculiar and grave. They are not, indeed, in peril of their lives, but they are in peril of their souls. A subtle influence emanates from the commissariat of every army tending steadily to corrupt the moral and spiritual integrity of those who have the department in charge. The stuff seems to give off germs which only the most robust moral constitutions can withstand. Nearly all army scandals arise in connection with the stuff. Judas was carrying the stuff and he came to be willing to sell his Lord for thirty smutty coins. Ananias and Sapphira were staying by the stuff and they scrupled not to lie unto the Holy Ghost. Demas was staying by the stuff and he forsook the heroic Paul in the hour of his sore need. Benedict Arnold was staying by the stuff and he bartered away his honor as well as his country's liberties. In our great Civil War there were those who refused to volunteer, and even when drafted they employed substitutes to avoid going to the front. Some had good and sufficient reasons, but more simply wanted to stay by the stuff, either through health considerations or for the sake of the stuff itself. They saw great opportunity to amass money at home by reason of the high prices occasioned by the war. They stayed at home and drove hard bargains with the Government. They fattened upon their country's distress. They were thoroughly "undesirable citizens," because of their excessive desirousness.

Contamination and choking up of the fountains of the moral and spiritual life of the church by the abundance of the stuff is our great peril to-day in this prosperous land of ours. The church is in close contact with the stuff. Like Jeshurun of old, it is waxing fat and there is much kicking going on in the ranks. The kicking, too, in many instances, arises over the question of the distribution of the stuff. Still the strife endures among the disciples of our Lord as to who shall be "biggest." In the midst of the conflict our dear Master is in danger of decreasing that we may increase. How unseemly the strife! How pitiable the spirit that generates and sustains it!

How are we to escape the peril which comes from the presence of the stuff? We can escape it only by having fellowship with those who go down to the battle. Thus shall we transfigure the stuff in the light of its holy use. Thus shall we purify it from all evil contagion and it shall be the "stuff of which our glorious Christian dream shall be made reality."

It would be an ideal condition in the church if every Christian should personally long to be a missionary, and were only deterred by the con-

viction that God has appointed him to another post equally necessary to the whole Christian enterprise. Then, indeed, will those who stay by the stuff and those who go to the battle be equally consecrated and will have equal share in the joy of service as well as the fruits of victory.

Columbia, Mo.

CONCERTED PRAYER AND EFFORT.

J. CAMPBELL WHITE,

General Secretary of the Laymen's Missionary Movement.

Fifty Men's Missionary Conventions in six months, culminating in a National Missionary Congress in April, 1910, is the program now being arranged by the Laymen's Missionary Movement. It is the most extensive educational effort undertaken by combined Christianity in modern times. That the campaign is on a thoroughly co-operative basis is indicated by the action of the Sixteenth Annual Conference of Foreign Mission Boards in the United States and Canada, held in New York, January 13 and 14, 1909, in the following terms:

"Recognizing the providential leadings which have brought the Laymen's Missionary Movement into being, and recognizing the wholesomeness of its development since the Movement first received the approval of this Conference, and appreciating especially the policy of close co-operation with the Boards which this Movement has followed in its most successful campaigns, both in the South and in Canada, it is

"*Resolved*, 1st, That the Conference reaffirm its faith in the Laymen's Missionary Movement as one of the most efficient agencies for realizing the great missionary aims and ideals of this Conference;

"2d, That we recognize that the times are ripe for a national campaign in the United States, which shall be interdenominational in character, and which shall be conducted by the Laymen's Missionary Movement in some fifty or more cities, and we hereby pledge the active co-operation of the Boards and Societies in such a campaign."

The spiritual power and enduring results of this national missionary campaign must depend primarily on the degree to which people of faith in all parts of the world claim the fullness of God's blessing upon this effort to extend his kingdom. The opportunity constitutes an imperative call to prayer. This campaign should mark a new epoch in the history of Christianity.

Canada has already adopted a national missionary program looking toward the adequate extension of her aggressive efforts at home and to the fourfold multiplication of her missionary force and offerings in behalf of the non-Christian world. A number of the largest denominations in

the United States have adopted policies during the past two years calling for the doubling, trebling, or quadrupling of their entire foreign missionary operations. Men are being powerfully moved in many parts of the church to give themselves and their possessions as never before to the work of redeeming the whole race. For the first time since the apostolic age there are multiplying indications that the church as a whole is about to undertake seriously her task of preaching the gospel to the whole world.

Prayer is always the primary condition of obtaining spiritual results. The present widespread missionary awakening is the fruit of prayer. "Therefore pray" was the one specific direction given by our Lord to his disciples in view of the white harvest field and the lack of laborers. The greatest evidences of answered prayer in the history of the church have been in connection with aggressive efforts to carry out the Great Commission. It was in an atmosphere of prayer that the Laymen's Missionary Movement had its origin. Its results thus far can not be accounted for apart from the abundant blessing of God upon the effort to enlist the church in her primary task of evangelizing the world.

The coming National Missionary Campaign constitutes a loud call for concerted prayer. The churches at home need a new baptism of power. Only thus can they become "the light of the world." They need to be saved from materialism, from commercialism, from rationalism, from formality, from selfishness and narrowness, and from indifference to the will of God. Thus will they become in very truth "the salt of the earth."

Among the special objects of prayer in connection with this campaign, perhaps the following are the most important:

1. That the Missionary Boards and their secretaries may be directed into the best use of this unprecedented opportunity.

2. For the Laymen's Missionary Movements, both interdenominational and denominational, and their secretaries, that they may be led in giving general direction to the united campaign.

3. For the six Summer Conferences, where many hundreds of laymen, missionaries, and pastors will confer together concerning their personal preparation as missionary advocates.

4. For the City Co-operating Committees of the Laymen's Missionary Movement, who will have the responsibility of arranging for the fifty or more Men's Missionary Conventions to be held in the leading centers of the United States.

5. That suitable laborers for the fields may be raised up as rapidly as the various Missionary Boards are able to send them out.

6. For pastors and church officers throughout the nation, that they may seize this opportunity of enlisting their congregations in prayer and worthy effort to make Christ known throughout the world.

7. That in connection with this co-operative prayer and effort on the part of all the churches there may come into the Christian life of the nation such spiritual vitality and energy as have never before been experienced.

THE MISSIONARIES AT WORK.

Among the late reports from Longa, Upper Congo, Africa, there were ten baptisms. R. R. Eldred is doing a great work. There is also a number of baptisms at Lotumbe.

Miss Bertha Clawson is planning to leave Tokyo for home on the 30th of June. She hopes to attend the Centennial celebration in Pittsburg, visit her kinsfolk, and then hasten back to her work in Japan.

Miss Emma Lyon reports the baptism of eight of the girls in her school. The school is growing all the time. She is one of the most useful missionaries on the field.

Conversions were reported last month as follows: 7 in Damoh, India; 14 in Akita, Japan; 22 in Sendai District, Japan; 24 in Manila District, P. I.; 18 at Bolenge, Africa; 15 at Frederickshald, Norway.

The last word from Dr. Loftus was written at Chunking, China, on the 6th of April. He was then in good health and glad that he was headed for the interior. He enjoys his present life. By this time doubtless he is at Batang, on the border of Tibet.

W. R. Hunt has translated J. H. Garrison's book, "Alone with God," into Chinese. The Chinese Recorder says that the book throughout has the quality of winsomeness; the glow of reverent at-homeness with the Father in heaven, as the source of tranquil strength.

Miss Rose R. Johnson has been asked to teach the Bible to a class of girls in the Normal School at Sendai, Japan. She teaches the Bible to a class of young men also. There are precious opportunities for speaking good words for the Lord Jesus.

From the 1st to the 19th of April the report of Mr. and Mrs. Kershner shows 64 meetings, 26 sermons, 15 baptisms, and 6 weddings in the Mission-house. Easter Sunday was a red letter day, with 10 meetings, 7 sermons, 10 baptisms, and one wedding.

The Story of Job written by A. F. Hensey in the Lunkundo language has been printed. The Christians on the Congo need literature. They need a substitute for the excitements of the life they lived before their conversion. The missionaries are doing what they can to satisfy that need.

The missionaries of the Foreign Society in the Philippines have issued a number of tracts and booklets for general distribution among the people. The titles are as follows: "First Steps in the Teachings of the Scriptures," 16 pages; "Foundation of the Church," 32 pages; "Life of Christ," 32 pages; "Christ on His Throne," 8 pages; "Christian Baptism," 8 pages; "How to Distinguish the True Church," 4 pages; "The Confession," 4 pages. These are printed on our own Christian mission press at Vigan. We must give more attention to our publication work as our missions grow in numbers and strength.

AMONG OUR MISSIONARIES.

LETTERS FROM THE FIELD.

CHINA.

On the Big Road.—Impression of a First Itineration.

Eva May Raw.

The donkeys jog monotonously along the dykes dividing fields and ponds; the road is little more than a path dividing and sub-dividing in a never ending labyrinth. But as we pause at the parting of the ways to inquire our way to the next village, the workers in the fields who turn to look at the "foreign devils" give ever the same answer, "Straight ahead, on the big road." To us there seems to be no big road, but perhaps the one most worn is accorded the dignity of that name. Terms are so relative; why isn't a road big if a donkey and a wheelbarrow can meet thereon?

A hundred miles on a donkey, sounds rather big to a girl who has never ridden in her life and who is n't fond of animals. And there are high bridges to cross, and ditches to jump, and yes, actually one mountain to climb. Let's think we're heroic while we can, we young and green missionaries, for I have a faint suspicion that when we get into the real swing of this missionary business we'll never have time to think about it at all. But there are compensations; the fragrance of the flowering bean is in the air, so that we shall not miss the clover fields of home; the mustard fields are aflame, and the violets and buttercups are competing for space by the roadside. True, the treeless plain stretches out monotonously, but yonder are the mountains to which "I lift up mine eyes." The only buildings in sight are the mud houses with their

thatched roofs and every mile or two a tiny building, a temple to the Earth-god.

So peaceful and quiet does the country seem that in the heat of the day comes the temptation to rest in an isolated spot. Not a soul is in sight, but in ten minutes our siesta ends amid an animated discussion of a dozen or more natives as to whether the foreigner wears his shoes to bed, resulting in the sage conclusion that he does. Or perhaps that question in which interest never seems to lag has been propounded, "How often do they comb their hair?" There seems to be no corner so isolated but what a crowd is forthcoming to see the "foreign devil."

But the country crowds fade into insignificance before the following we draw in the towns and villages. We are met outside the village, we are surrounded while we stay, we are escorted out. In the midst of such a mob, a new light that is not from higher criticism seems to break on that portion of Scripture which describes Elisha calling the bears from the woods. But alas! neither woods nor bears are in sight.

Every day brings a new experience, but new experiences are not limited to the daylight hours. Every night has a story of its own, whether camping in a village chapel with an eye at every crack, or in a crowded inn, where that law of science, which says that two objects can not occupy the same space at the same time, is rendered null and void. But it is not without its joy; in a cramped room, with straw for a bed, with domestic animals just outside resenting your presence as an intrusion, comes the

memory of a time when for the Lord we follow "there was no room in the inn."

But all these things are merely external, they are not the realities of the first itinerating trip. It is the people and their reception of the gospel message that is the all-absorbing interest. In a book somewhere we have read what part of the heathen world must be evangelized by the Disciples of Christ. At a missionary convention perhaps some one gave us the statistics, which we carefully jotted down in a note book. But we never knew, we never knew; "the million heathen sitting in darkness" made a very vague picture. But to ride along in the April sunshine, almost at the joyous Easter time, and to see them not by millions, but by one and one! O, it is different!

Then there is the joy of meeting those who know and love our Lord, evangelists zealous for the building up of a Chinese church, Christian mothers who welcome the missionary with such gladness, plain country folks who listen with joy to the reading from the Sacred Book, which they are not able to read themselves. The impression of one beautiful Christian home stays with me, that of two young people trained in Christian schools. The face of the girl-wife as she turned from her baby to greet us was one of sweetness and culture. I was introduced as the new worker and she took my hands in hers and in her soft pretty voice said that phrase I have learned to recognize and love, "Thank God! you have come." One more worker seems to the native Christian so great a cause for gratitude. And thinking of the barren lives of these sisters of mine, of the heart hunger, hardly recognized but none the less real in this strange, big land, and of the possibilities for service for even a very ordinary individual, I

humbly echo the prayer of that little Chinese Christian mother—I thank God I have come.

Nanking.

From Lu Cheo Fu.

J. E. Brown.

The hospital work goes on well under the direction of the Chinese doctor in charge during Dr. Butchart's absence. They have borne their responsibility well so far, and are keeping up the work, though cases come up where we wish for the greater skill and experience of a foreign doctor.

The men have made two itinerating trips, and are planning more before Chinese New Year. They went once to San Ho, where the work prospers, especially the school. Then they made a ten day's trip into the country east of the city, and north, and sold a great amount of Christian literature. The gospels and tracts scattered over the country will bear their fruit in God's time.

In the city the regular work has gone on as usual. The school at East Gate prospers, and promises to be larger. The regular Sunday work consists of Sunday-school in the morning, when there is a class for Christian men, one for Christian women, and one for outsiders. They are using Blakeslee's Old Testament lessons, which are proving very profitable. After Sunday-school there is the communion service, then a preaching service. At two in the afternoon is the women's meeting. This meeting is showing the results of Miss Favor's work in its large attendance and good attention; at the same hour there is Sunday-school for the children, who come with their mothers. There is a class for boys, and last Sunday we opened one for girls, having found that a number of girls would not go into the class with the boys; and also because the school boys seem to think

the class is for them, and quite monopolize the attention of the teacher.

Miss Favors is working in the homes of the city, already having several open to her as regular preaching places, where she holds meetings for the women of the neighborhood. She has done much calling, and now is beginning some teaching in one or two homes where she has been asked to teach the women more about the doctrine. The homes of the city seem open to such work, and we hope much from her work. We are also casting longing eyes at the villages about the city, so many of which are so near, and could be reached had we time and strength.

We have had two baptisms, both servants in one of the foreign homes. One is a young man whom the Holy Spirit seems to be using to great service. He is very earnest, and seems to have an unusual grasp of the truth, and an unusual ability in telling of it to others. The other is an old woman who has been in foreign service many years.

Among the plans for the future are increased school work both here and at San Ho, and the opening of a new out-station at Liang Yuen, a town of about ten thousand people, east of this city twenty-five miles. The local Chinese church has some money they are planning to use in buying or mortgaging land, and we hope to open a school, and if the man and the money can be had, send a resident evangelist there.

Perhaps our greatest need now in the way of equipment is the long-hoped-for new chapel. The audiences are too large for the hospital chapel where the services are now held, and could be still larger if a little work were done to that end. We have no accommodations for Sunday-school work. As it is, the children's class is

held in the main hall of the hospital, and is subject to all sorts of interruptions by patients, servants, and hospital assistants.

We have lately been made to realize more than usual the force of heathen custom, in the cases of two baby girls. One was brought to the hospital for treatment for sore eyes. When told the child was hopelessly blind, the parents laid it down in the gate-house and disappeared. The little waif is being cared for in the hospital, but what to do with her is a problem. She is about two years old. No one in China wants a girl anyway; that is, no heathen, and a blind girl is a burden to be gotten rid of as quickly as possible. One of our Christians had a girl born in his home lately, and his heathen wife and mother are determined to give the child away. They have one girl already, and this one is too much trouble. Had it been a boy, no trouble would have been too great to give for it. So is mother-love buried under heathen thought and custom. We daily see things that make our hearts ache for the little children, and make us see more and more clearly what Christ has done for the world, in teaching love, and in giving honor and respect to womanhood. May he hasten the day when the people of China may know the peace and the joy which only the Christ can give.

The Nanking Union Training School for Chinese Nurses.

A. E. Cory.

One of the most hopeful signs on the missionary horizon in China is the ever increasing and growing spirit of union. There is a general feeling that if new enterprises and great enterprises are to succeed, they can not by introduction by one mission, but must have back of them the sympathy and support of the missionary body as a whole.

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One of the new enterprises in Nanking, in fact one of the newest in China, and one of the most needed, is the Training School for Nurses.

The nurse is an unknown personage in Chinese life. Only since the coming of the Westerner with the modern art of healing has the modern nurse, with her ministration of love and mercy, become known.

Some of the women, both missionary doctors and nurses, working in the hospitals in Nanking, saw the vision that all of us are seeing in regard to the future of mission work in China; that if it is to be permanent and successful the Chinese must be trained to do the greater part of the work.

Small beginnings had been made by individual missions, but it was felt that the other workers in the city should be associated. The two moving spirits in the whole enterprise have been Dr. Lucy A. Gaynor, of the Friends' Mission, and Mrs. Lilly A. Molland, of the Foreign Christian Missionary Society. These women have approached the question of union from a side so different from what most workers do. They have not asked regarding the future; they have not waited, wanting to know what the various problems may be; but they have simply said: "Here is a need; let us fill it." They have believed and their belief has been rewarded.

They have erected a simple Chinese house in connection with one of the hospitals in the city and there the nurses live and receive their instruction.

The nurses and doctors from all the missions in the city participate in the teaching. The nurses go to all the hospitals and help in operations, and the work is union—practical union.

The students have come from far distant parts of China already. While there are at present only some thirteen students, we feel that in this

pioneer work the door has been opened, which is going to be one of the most effectual of all of the modern missionary enterprises that have been launched in Nanking.

These nurses will be a great blessing to the missionaries in time of sickness and they will relieve the overburdened doctors. But to their own people, the people who have never known the gentle hand and the delicate care that a trained nurse can give, they will be a rare blessing indeed.

Nanking.

News from Nantungchow.

John Johnson.

I and my family, our evangelist and two colporteurs, have been away from home for nine days on a house-boat to several unevangelized points. We visited a dozen or more towns of from ten to thirty thousand people. Everywhere we and our message were kindly received. There was not the least opposition. Very seldom, indeed, did we hear the expression, "Foreign devil." We sold about a thousand Gospels and nearly two thousand calendars, besides a few hundred tracts. We gave nothing away; the people were eager to buy. In every town as we tramped along the streets we stopped at suitable places and preached the living and true God and His Son Jesus Christ. Although we frequently showed the vanity of the idols and exhorted the people to turn away from them, I do not remember a single instance of any one expressing annoyance. I am certain the people are fast losing faith in their superstitions, but they will long continue to practice idolatrous customs. Here in Nantungchow the work continues encouragingly. We have several hopeful inquirers. The school is prosperous.

The Revival at Lu Cheo Fu, China.

F. C. Buck.

There have recently been some great revival movements here in China. Our own missions have been greatly helped at Wuhu, Chu Cheo, Nanking and Shanghai. Recently Dr. Osgood and Evangelist Shi came to us from Chu Cheo. Services were held each day. There was deep interest and much searching of heart. Personal sins on the part of the native Christians were confessed. Many broke down and cried. We all had our turn in telling our faults. The result is we are all very happy and like a big family.

There were fifteen women and eight men who decided to become Christians and are now listed as inquirers of the way of the Lord. Some of these are men of whom I had little hope, and now they are very happy indeed. After all had finished giving their promises of services and prayer for friends, and pledges in money, the aggregate of friends for whom special prayer will be made with a view to having them become Christians was about eighty, and ten dollars a month in money (remember this is in China) to support an evangelist at Liang Yuan, our new outstation. Not all have made pledges, some having been absent from the meeting when pledges were made.

After all had made their vows last Wednesday and were of "one mind and one heart," I thought it very fitting that we should all come together for a social time, so I forthwith asked all to our home the day following to take tea, eat sandwiches, cookies, and hear the Victor phonograph, which they all enjoyed greatly.

Our work promises well for the future, and we now expect the Lord to add unto us such as are being saved from time to time. This revival has come to stay, I trust. The Chinese

understand us better and we know them better, and thus we can jointly accomplish more for the Lord. Our worship, too, has a deeper spirit; and our song, which before was slow and lifeless, has taken on vigor.

Our problem now is a church where we can do our work. Every Sunday the building is filled to the limit with seats in the aisles, and still not room enough to give all seats always.

INDIA.

Harda.

Miss Mary Thompson writes of her safe arrival in Australia, where she will spend her furlough with her family. For nearly eighteen years Miss Thompson has done the zenana work in Harda, and she has been home only once in that time. During her absence Dr. Jennie Fleming will superintend the zenana work.

Mrs. Drummond and children have gone to Landour, in the mountains, where the children are in school. One of the sacrifices that the married missionary must make is the separation from his family for half the year, as there are no schools for white children on the plains.

M. D. Shah, pastor of the Hindustani church of Harda, and Samson Powar, Dr. Drummond's hospital assistant, are attending a convention of the native Christians of the Chatisgarh District in session near Bilaspur. These are two of our strongest Indian workers, and no doubt they will give and receive much good in this meeting.

Miss Josepha Franklin, who has charge of the Primary and Girls' Schools and of the Teachers' Training School since her return to India last October, goes to Jubbulpur soon to take up the work of Miss Stella Franklin, whose furlough is due.

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Miss Franklin will be greatly missed in Harda where she has done a splendid work. Most of the teachers under her charge are boys and girls from our orphanages, and she has been greatly interested in continuing their education. Not all of them are normal or college graduates. One of the boys was sent to Harda to be an ox-driver, but because of his superiority over the heathen teachers in the lower schools he was converted into a pedagogue. The Training School instructs the teachers in the common branches, Pedagogy, and Bible. The Bible course consists of Moninger's "Training For Service," which Miss Franklin has translated into Hindi.

Hatta.

P. A. Sherman.

We are in the beginning days of our life in Hatta. Every day brings new experiences. Every day shows us more plainly the great responsibility God has placed on us and the great work that is needed to be done.

Hatta is a beautiful place and we are delighted with our surroundings. Our bungalow is placed in the center of a large compound, and is large and roomy and well shaded from the Indian sun by large mango shade trees.

We are a half mile from the native bazar, so we escape the din of marriage festivities and other noisy Hindu festivities. In the center of town we have a convenient school building, which we also use for church purposes. The Mission has supplied us with two evangelists and their wives, and with their help we hope to carry on effective gospel services. On Monday, Friday, and Sunday we preach here in Hatta, and on other days of the week we go into the villages nearby.

We hope to be able to organize a Sunday-school after a Sunday or two. We have not been in a hurry to do

this because we felt we ought first to get in touch with the people. This we feel we have done, for they have shown themselves very friendly. The chief men of the town have all called, and last night the highest village official invited us to go with him on a moonlight trip up the beautiful Sunar River. We accepted and found him a pleasant and intelligent man. He asked us many questions concerning our religion and told us many things about his own. He said he knew his views were wrong, but because of caste he was bound to them hand and foot. We hope we may be able to show him how Christ may make him free, and free indeed.

We are working up quite a practice along medical lines. The poor wretches who come for aid are so miserable we always feel like doing something for them, even though our knowledge of medicine is extremely limited.

We shall certainly expect the prayers of our brethren at home to be with us in our work at Hatta.

Easter in Pendridih and Mungelli.

David Rioch.

Easter Sunday with us was a beautiful, glad day. However, it was saddening to realize that, with the exception of the little bands of Christians, the thousands knew no special joy in the day. To them there was no risen Lord. By 5 A. M. we were on our way to have our Easter morning service with the church in Pendridih. We got there before the bell rang for Sunday-school and so were in good time. Soon the people and the children began to arrive. The lesson of the door opened for Peter with its Easter significance was full of interest. Directly afterwards we had our Easter services and the Lord's Supper. Then after a short visit with the people and inquiries for the sick we returned

home, where in our own way with our own children we remembered the risen Lord. In a little while we were all in the church at Mungeli, where special Easter services and songs had been arranged. We had a happy, helpful service, and our hearts were made glad by hearing the son of Hira Lal confess the Savior's name. At the close of the services we all went to the river, where a number who for a long time had been inquiring the way were to be baptized. In all fifteen were buried with their Lord. It was a happy day, and as these rose from the watery grave we felt it was a fitting close to Easter Sunday. One week later at Pendridih seven others were baptized, rising to walk in the new life.

Mungeli.

Orphanage Boys' and Missionaries' Picnic.

Mary L. Clarke.

On April 10th Mr. Benlehr took all the Orphanage boys out to the river four miles from Damoh for the whole day. The boys enjoyed themselves in the water for awhile, then put on their clean clothes, which every boy took with him.

The missionaries went also—all of us—for this was the last time we could all go, as Mrs. Saum was so soon to go to the hills. Some contributed one part of the meals and some another, and we all ate together. A tent roof was placed under a shady tree, and we missionaries were glad to take refuge under it from eleven o'clock to half-past three, for the sun was hot even then, though a storm the previous evening had cooled the air and had laid the Eastern dust.

Early in the afternoon a group of seven boys were standing by who had not yet put on their clean clothes. These were to be baptized at half-past three. It is always a joy to be present

when our boys confess Christian baptism. There are still some boys in the Orphanage old enough to become Christians. Will you pray with us for these?

Additions to the Damoh Orphanage.

Quite a number of babies and little children have been handed into the Orphanage lately. The price of grain is still high and there is a good deal of poverty. A little orphan baby boy was sent in from Hatta by Mr. and Mrs. Sherman, who were recently called there, and was at once adopted by Mulli and Premi. Their own children—four of them—have died one after another, the last one quite recently, and their home seemed empty and their hearts were sad. The baby is about a year old and is an interesting little fellow. May he grow up a good boy and prove a blessing to his foster parents!

Damoh Industrial Farm.

Brother Benlehr reports 500 Rupees (\$166) profit from the farm. This he has added to the Orphanage funds.

No other work would be as healthful and beneficial to the boys as is farming.

Evangelistic Work at Damoh.

Samuel Bishwas, Yakub Masih, and Bharosa have been busy in the surrounding villages. Mr. Saum gave lantern views, and Yakub Masih used the opportunity to preach as much gospel as possible to a full house last Sunday evening in the church here. Many doubtless came just to see the pictures, for the Indian loves a tamāshā. Mr. Saum also showed the pictures at Hridaipur, one of the nearby villages.

Mr. Saum and Dr. Miller are now out on an evangelistic, medical tour. The lantern views will attract crowds, and the gospel message will be poured into both ears and eyes.

Women's Work.

We women missionaries at Damoh are as busy as can be in our respective branches of the work—medical, school, and zenana. One of Dr. McGavran's in-patients has a blind daughter named Ganeshi, about ten years of age, and we did hope the parents would give her up to us, but the father, though he would doubtless have liked to rid himself of such an incumbrance, said he could not do so as his caste people would have nothing more to do with him. We were keenly disappointed, for we know what hard treatment she receives. Her younger brother beats her, and the other day her father threw her down on rough ground because she had been unable to find her way back, and he had to fetch her.

Woman's lot is hard at the best, but when she is afflicted in any way it is a thousand times worse. This little girl has a sweet disposition, and it seems as if it is only her helplessness that brings them to heap on her such harshness and cruelty.

JAPAN.

Akita.

Mrs. W. H. Erskine.

Easter Sunday was a happy day in the Akita church. Five young men and two young women were baptized into Christ and arose to walk in the new life—certainly a fitting manner in which to celebrate the resurrection of Christ. Among the young men were two of the "bad boys" of the Narayama Sunday-school, who used to throw stones at Miss Asbury and the Sunday-school teachers. Her joy on Easter Sunday was too deep for words. May she see many more do as these.

Mr. Erskine is at present on an evangelistic trip through Akita District with Evangelist Suto. They send us word of "good weather, good meet-

ings, and good fellowship." One service was two hours long, and at another over two hundred people were present.

Miss Rose Johnson has been transferred to Sendai at the request of the missionaries there. Before she left Akita the Christians met together with the students of her English class in giving her a farewell reception. At this time the new Christians were welcomed into the church family.

During the devotional service at the beginning many earnest prayers were offered in behalf of Miss Johnson as she goes to her new field of labor.

The inevitable tea was served and small trays piled with cakes were placed in front of each one present. However, one could not help noticing that before each honored guest was an especially dainty and attractive assortment of cakes—quite different from the others. It was done out of no disrespect for us ordinary mortals, but out of their very deep respect for the guests of honor.

The very best wishes of the Akita people and their prayers follow Miss Johnson on her way.

Tokyo.

Joshi Sei Gakuin Notes.

Miss M. F. Lediard.

Fourteen new names were added to our girls' school register on April 10th; six in the first year, three in the second, year, one in the third year, three in the fourth year of the high school, and one in the first year of the Bible course. Four of them are girls whom Miss K. V. Johnson has been training, and one comes from Miss Oldham's home. We are greatly encouraged over our growth, for many of the schools are losing their girls. The number of girls entering Christian schools is thirty per cent less than last year. One reason given is this: Until recently the Japanese men have been demanding educated girls for

their wives, and always the graduating girls were chosen; but the pendulum has swung the other way, and now it is uneducated wives that are being sought for. This means more to Japanese Girls' Schools than you might suppose, for every girl in Japan marries. This is a rule that has, as far as I know, only three ladies who could be termed "old maids" as exceptions. What is the use of educating girls if uneducated wives are desired? is the question being asked by Japanese parents. But such a condition will not last, and the pendulum will swing back again.

Mr. and Mrs. McCoy, Mr. and Mrs. Marsh, Miss Clawson, and I, had the pleasure of attending the Emperor's cherry blossom garden party at the Hama Palace yesterday. The royal family walked through the grounds before the admiring gaze of thousands of Japanese and foreigners. Words can not express the beauty of the grounds, nor the cherry blossoms. But we all felt greatly honored to be in the presence of royalty. Time fails me or I should like to give a fuller account of the visit—maybe at some other time I will find time and words to do so.

Osaka.

The seventeenth annual convention of Christian Endeavor was held in Osaka, in April. There were about one hundred and seventy delegates in attendance from out of the city, while all the meetings were attended by three or four hundred people.

The Sunday-schools of Osaka held their union meeting the first Sunday in May. There were twenty-three Sunday-schools represented on the program. Lessons of temperance were taught the children. One speaker told that \$3,500,000 is spent yearly for tobacco and whisky. The Japan Harbinger tells us that 8-10 of the diseases, 5-7 of the crimes, 81-110

of the inmates of workhouses, and 4-5 of the insane in Japan come through whisky and tobacco.

Sendai District and Our Missionaries.

M. B. Madden.

I have just finished a trip through Sendai District with W. H. Erskine, of Akita, as chief speaker. This district has received great help through the preaching of our other missionaries.

After opening the work in this district my first trip was with C. E. Garst. The nobleness and simplicity of his character, knowledge of world affairs and reform movements, and his manifested purity of life left a deep and lasting impression. H. H. Guy, with his skill in the Japanese language and power in sacred oratory, was the next man who contributed much to the success of the work. R. L. Pruett had a fund of Japanese proverbs and poems that always interested the audiences and made friends. Then came big C. S. Weaver, who by his enthusiasm, joviality, and rousing preaching made good feeling everywhere, and is still remembered by young and old alike. F. E. Hagin, by his well prepared and logical sermons, did a work of value that remains. P. A. Davey made the longest trip and preached in two towns where Christian meetings had never been held before, and rendered good service for the kingdom. Our next visitor was R. D. McCoy, dean of our college, who by quiet power and gentlemanly bearing lifted every service to a high level and made a permanent contribution of great value to our district.

W. H. Erskine is a great "mixer," a democrat. By his great sermon on "Astronomy and Christianity," he interested and pleased his audience and won many compliments from the Japanese preachers, both for his skill in the Japanese language and the subject matter of his discourse.

It has always been a great regret

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to me that I did not have the privilege and pleasure of a trip with E. S. Stevens. Several times we arranged dates, but something prevented our keeping them. These fellow-workers aided us in their different ways and our thanks are due to them. I can only close by saying, "Would that they were all with us in Japan now!"

Sendai.

Three Strange Gods.

Mrs. Essie F. Robinson.

A short time ago Mr. Robinson and I felt the need of a few days' rest from our work and language study, so we spent the time in Kamakura, a very interesting little city on the sea-coast about thirty miles from Tokyo. It was one of the old capitals of Japan, was taken by storm and burnt to the ground in 1455 A. D., and again in 1526. The city which was once the home of more than a million inhabitants is now a city of about 8,000. While the city itself is insignificant, old temples and images still make the place famous. Most of these were made by the Buddhists, who were very active during the time that Kamakura was the capital, from the twelfth to the fifteenth century.

The great Buddha (Daibutsu), made in the thirteenth century, is an immense image formed of sheets of bronze cast separately, welded together, and finished off on the outside with a chisel. The idol is fifty feet high and ninety-seven feet in circumference; its face is eight feet long and seven feet across. In the hollow interior of the image there is a shrine and a ladder leading up into the head. The great size of the form is impressive, but besides that the artist has succeeded fairly well in giving a dreamy, passionless expression to the features which represents the ideal of Buddhism. Desire is the root of all evil and unhappiness, and the face that expresses no desire must be one

of absolute content and passivity, so the Buddhist thinks. Twice in its history a temple has been built over the Daibutsu but has been destroyed by tidal waves, so now the idol is unprotected from the weather.

Another very interesting image is that of the goddess Kwannon (Goddess of Mercy). She is kept in an old temple behind folding doors, which are opened only twice a year on festal occasions, but by paying the priest in charge a few "sen" you can enter her lofty apartment. The priest lights a few candles and as he draws them up in front of the image you see, in a dim religious light, the eleven-faced Kwannon as she stands thirty feet and a half high. The image is of camphor wood, lacquered, then gilded over.

A third celebrated image is that of Emma, King of Hell. A famous sculptor having died was brought before Emma for judgment. The king angrily said: "Living thou didst make no image of me. Go back to earth and make one now that thou hast looked upon me." The sculptor found himself restored to life on earth, and from his memory of the king he carved this, the first statue of Emma, with scowling face, ferocious open mouth, glaring eyes, and countenance red with anger.

There are many other shrines and temples in and around Kamakura besides the ones connected with the three images I have mentioned. Now and then during the day people can be seen worshiping at these shrines. They throw a small offering into a sacred box; kneeling down, they clap hands two or three times, and mutter a prayer or formula that they use. At the religious festivals, held at stated times during the year, hundreds and thousands of people assemble to do honor to these gods. Often we have seen weary, foot-worn pilgrims going from idol to idol, from shrine to

shrine to worship different gods. It makes our hearts sad to see this zeal without the knowledge of their real Helper and Friend, and makes us more anxious and determined to turn this zeal into the right channel. Idolatry still has millions of devotees in Japan. We do not regret that the people are religious. We wish they were even more so in the right way. Our earnest prayer is that they may turn from the service of these dumb idols to the service of the only true and living God, who alone can cleanse them from their sins and give them eternal life.

Sendai.

PHILIPPINES.

Manila Notes.

Leslie Wolfe.

There were twenty-four baptisms in Manila district during March. One hundred and twenty-six is the total number of baptisms for the first three months of 1909. We have dedicated three chapels so far this year. One new chapel a month. This rate promises to keep up for a number of months yet. The new chapel at Beliwag, Bulacan Province, was dedicated May 9th. New chapels are being built at Rizal in La Laguna Province, and at Mariveles in Bataan Province. The building of three other chapels is contemplated for the near future. In the majority of instances these chapels are built without aid from the Mission. When aid is given it is usually not more than ten to twenty per cent of the total cost of the building. Of course, these chapels are not very pretentious structures, but they are as good and often much better than the homes in which the brethren themselves live. Two of the chapels recently dedicated have iron roofs and wooden frames, which is a decided improvement over the nipa roof and bamboo frame-work.

There are about twenty meetings every week in about ten different places in Manila. More than half these meetings are held in the open air. Hundreds are hearing the gospel in these out-door meetings who could not be induced to enter a chapel. The chapels are, however, usually well filled, and sometimes to overflowing, and the crowd listening at the doors and windows is often larger than the crowd inside.

The people here are eager for tracts. Missionaries have told me that formerly many people refused to receive tracts, and it is said to be still true in other parts of the islands, but not so here. Very rarely any one refuses a tract. They usually thank us, and many ask us for tracts. We distribute them on steamboats, in stores and markets, and along the highways in town and country. The people read the tracts, too. They are usually not too busy to read them at once, and discuss the subject matter with each other. Religion is a very common topic of conversation here. One can say in truth that the Filipinos are a very religious people, but it seems not to have occurred to the majority of them that Christian conduct should be an essential part of one's religion.

One of the most encouraging signs in our work is the considerable number of bright young men who are turning toward the ministry. In one town four young men, well advanced in an English education, recently appealed to Mr. Kershner for entrance into our school for evangelists here. A young man in the government service, who recently received the A. B. degree from one of the colleges here, has decided to postpone his law course till after he completes a Bible course. He is already a very acceptable preacher and gives his services freely. The "preacher problem" has been a source of great anxiety to the missionaries in the past, but re-

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cent developments convince us that it is to be less of a problem henceforth. The outlook for our work here is most encouraging.

Manila.

AFRICA.

Bolenge.

Dr. W. C. Widdowson.

Our first quarterly conference for the year 1909 has just closed. Throughout the meeting a spirit of love and consecration prevailed, making all feel the power and nearness of the saving love of Jesus Christ. At the close, eighteen very bright, and, I believe, earnest candidates were bap-

tized, and forty older Christians were sent out as preachers and teachers for the outposts and outschools. The distance being so great, the evangelists did not come in this time from our new and splendid outpost at Monyeka, but Iso Timothy, who is in charge there, writes that thirty are set apart for special teaching and baptism.

Although the number of baptisms has fallen this time, yet all here feel that we have had a great meeting and have received new strength for greater and future efforts.

Every department of the work is moving forward and we feel that His hand is guiding us.

SOME CHEERING CHILDREN'S DAY RETURNS.

Lawrenceville, Ill. \$52.50 for Children's Day.—H. C. Holmes.

Cadiz, Ky. Raised \$100 last night.—John S. Crenshaw.

Literbury, Ill. Greatest offering in our history.—C. G. Cantrall.

Rushville, Ind. \$300 raised. Gilbert's class \$110.—C. V. Nipp.

Milton, Ind. Apportionment, \$24. We send \$30.—C. H. Calloway.

Everett, Wash. Our apportionment was \$20. We send \$50.—Josephine Tanner.

Crawfordsville, Ind. Offering \$125. Double that of last year.—Walter Mansell.

Oklahoma City, Okla. We will exceed our apportionment.—D. L. Parkhurst.

Nashville, O. Program was fine. I think we will reach \$50.—F. F. Sutton.

Steubenville, O. Our program great success. 625 in Bible School. \$86 raised.—A. F. Stahl.

Weston, Mo. We send \$60 Children's Day offering. Give us a share

in some mission station.—E. M. Hardesty.

Newberg, Ore. Children's Day offering \$20.28 to date. More to follow.—George C. Ritchie.

Puyallup, Wash. Great day yesterday. More than doubled our apportionment.—Lee Saddler.

Des Moines, Ia. University Place Church gives \$3,000 for missionary interests.—M. E. Barnhill.

Matanzas, Cuba. Sunday-school gives \$20.60 for Children's Day. 130 givers.—Melvin Menges.

Ft. Scott, Kansas. We send \$10 for Ft. Scott Bible School Children's Day offering.—Mrs. N. Y. Allen.

Paris, Ky. Our collection was \$184.27, with pledges enough to easily make up the \$200.—W. O. Hinton.

Sherman, Texas. Offering to-day \$147.41. Last year \$110. More coming. Everybody happy.—J. F. Holt.

Seventh Street, Indianapolis, Ind. We have more than doubled our apportionment. We enclose \$63.35.—A. C. Ward.

Grand Rapids, Mich. Lyon Street church raised \$154 for Children's Day. Inspiring services all day.—E. B. Barnes.

Bisbee, Ariz. Our apportionment, \$50, was reached. We have increased 100 per cent in the last year.—W. E. Spicer.

Children's Day at Little Flat Rock country Sunday-school great success. Reached \$100.00.—Andrew Guffin, Rushville, Ind.

Osceola, Ia. Greatest Children's Day in our history. Almost three times our apportionment. We send \$70.—W. H. Willard.

Marshall, Mo. Our collection yesterday amounted to \$225. Will keep it open until next Sunday. We expect more.—J. A. Gordon.

Pomona, Cal. Children's Day offering yesterday, \$350. God bless Children's Day everywhere! May you not be disappointed.—M. D. Clubb.

Spivey, Kansas. We send \$10.80. This is the first missionary offering from our Sunday-school, which was

organized last March."—H. W. Ellsworth.

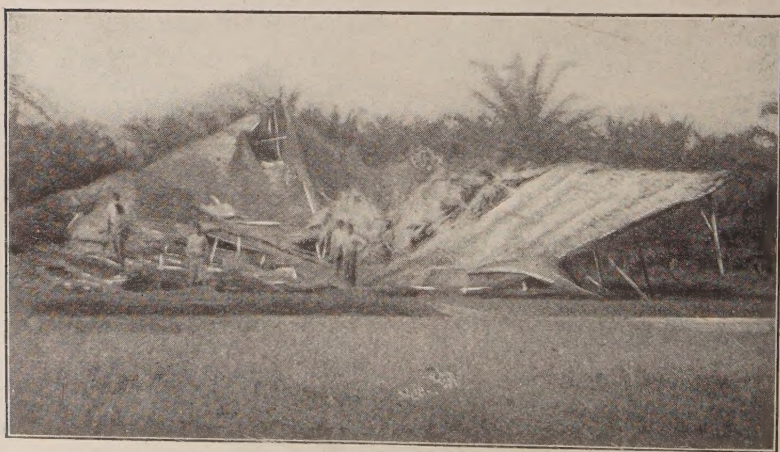
Washington, D. C. Children's Day at Vermont Avenue the best ever. We will reach our apportionment, \$375, and more.—E. O. Gongwer.

Little, Ky. Lisbon Sunday-school raised \$54 for Foreign Missions Children's Day. Voluntary offering, no program.—J. P. Bornwasser.

New Richmond, O. Aim: \$25, 200 in attendance, 25 confessions. Record: \$32.28 offering. 209 in attendance, 9 confessions.—W. E. Anderson.

Whiting, Ind. Offering \$10. Mission church three years old, without a resident minister. The exercise overthrowing idolatry made a great hit. Odd Fellows' Hall crowded.—D. B. Perinton.

Ridgeway, Mo. We are very glad to have again reached our apportionment. You will maintain our station in the Philippines. The offering was raised easier than ever before, and we are buiding an addition to our church.—Mrs. B. E. Combs.



The tabernacle in Bolenge as seen after the cyclone. The converts rebuilt it with their own hands and at their own charges.